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DAS BUCH JESAJA. BERNHARD DUHM. Vandenhoeck u. Ruprecht. Göttingen. 1914. Pp. xxiv, 459. 9m.

The third edition of Duhm's Commentary on Isaiah does not differ materially from its predecessor; the few corrections and additions introduced do not affect its main positions. Duhm's wealth of grammatical, critical, and exegetical matter makes his commentary an indispensable aid in the study of the mass of writings that goes under the name of "the Book of Isaiah," and the volume offers abundant opportunity for the dissenting remarks that are to be expected in dealing with a modern expository work which covers a large period of ancient life.

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JEWISH MYSTICISM. J. ABELSON, D.Litt. The Macmillan Co. 1913. Pp. x, 184. \$1.00.

At a time when in every form of thought, belief, and expression the intuitive and the immediate seem to have carried the day, it is nothing but natural that Jewish scholars should endeavor to hold up for special emphasis the mystical elements of Judaism. During the previous century, similar attempts were made with regard to its rationalistic elements, and mysticism, then decried as a false and superstitious doctrine, was deprecated as an excrescence on the body of Judaism. The reverse contention, however, of the present-day writers, and of the author of this work especially, seems to be weak in one important point. Too much attention is given to the study of books, and too little to that of persons. For to show that certain sets of ideas, generally identified in the history of thought with mysticism, have found expression in Jewish literature, does not prove the existence of a genuine type of native Jewish mysticism, unless it can be equally shown, by a study of the personal records of the reputed Jewish mystics, that the acceptance of such ideas was the result of some kind of mystical experience. Mysticism, after all, cannot be identified with any definite system of thought or belief; it is rather descriptive of a certain attitude of mind. In itself, the idea of an immanent God, for instance, is not more mystical than that of a God transcendent, neither is a theory of emanation more mystical than a theory of creation. That in the history of religion we find that men of truly mystical experience showed a decided bent towards one set of doctrines rather than to another is indeed significant; but it is equally significant that whenever